3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

antelope easy prey for the Indians and which was responsible for the system of hunting known as the Antelope Surround. Undoubtedly this system was used by many Yokuts subtribes. However, our most detailed account of this is reported from the *Koyeti*.

The Koyeti subtribe of Yokuts, of which there are now no full-bloods living, occupied the territory adjacent to lower Tule River from a point above Porterville, known as Chico Flats, down to a point probably two or three miles west of the present Southern Pacific Railroad north of Tipton. This tract of land was called by them *Kia-wit'-nau*. Their principal village was near Porterville and was known as *Cho-ko-wish'-o*. From individual Koyeti and from some accounts given by aged members of neighboring tribes, the details of the Antelope Surround are known.

The *Wukchumne* say that once or twice a year they used to join with other surrounding tribes in aiding the Koyeti with the drive, providing probably a thousand drivers. One or two Indians secreted themselves in the tall grass near a point where antelope were in the habit of watering. Drivers from the several tribes secreted themselves at a distance around this point.

When the antelope began to come to the water hole the two decoy Indians lay on their backs and raised their feet into the air above the grass. In some instances strips of skin, or woven grass, were tied to their feet, which were kicked backward and forward in a way to wave the attached materials before the antelope. It seems no antelope ever lived that was able to resist the temptation of approaching as closely as possible to such a performance. They were as fascinated as is a speeding automobile driver with an approaching passenger train. They would crowd together and circle about the Indians, first at a distance of several hundred yards and then gradually nearer, until, forgetful of everything else, many hundreds of them stood within a few yards of the decoys. Many times this system was used for the purpose of decoying and killing one or two antelope, but upon the occasion of the "surround" the game was not disturbed until the hundreds of scattered Indians had drawn inward and formed a complete circle, or Indian fence, around the huddled band of animals.

When the word was given, the decoys arose and fired into the band, probably killing two or three. As the band attempted

6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

chief contributed. When the doctor or dancers gave a performance in which they were accompanied by one or more singers, the winatums collected a little money from all the persons who assembled to witness it. This collection was given to the dancers and out of it they paid their accompanists and winatums. Doctors who wanted to make money might offer to give an exhibition on these occasions. For this they first obtained the chief's permission. In this case the chief paid them a sum just as if he had requested the dance.

In defraying the expenses of annual mourning ceremonies the entire tribe contributed as usual. The largest sums of money were furnished by the chiefs, the subchiefs, and the bereaved families. Though it was not compulsory for every family in the tribe to subscribe to the mourning ceremony it was an expected obligation. Non-contributors would not attend the affair. The results of not joining in the annual mourning ceremony will be taken up in a later section.

The system of payment at this ceremony is extremely involved. As it has no bearing upon the present discussion a description of the method will be omitted here. However, this much should be said, that from this affair the chiefs profited not at all, in fact were sometimes reduced in circumstances by it. They received financial aid from the subchiefs whose duty it was to make up any deficit in the funds which were needed for the occasion.

What becomes apparent from this system of paying for the expenses of festivities is this: that the chief requested certain performances, sanctioned others, that cost money; doctors and dancers did not dance and winatums did not run errands for nothing. But it was the spectators who paid the expenses. The chief was, and was regarded as, the ceremonial leader of his community of whom it was said "he gave this dance," "he made that mourning ceremony," etc., in spite of the fact that it was the public at large who paid for them. No public taxes were levied and placed in a general fund, but the more simple expedient of having the persons present at any ceremony contribute on the spot produced the same result.

EXECUTIVE FUNCTIONS

There were usually two or three chiefs in a tribe, perhaps occasionally more. A village of any size boasted at least one or two. A Wukchumni (Y) informant states that his tribe had five chiefs when he was a boy. Three of them lived at Gutsnumi, the other two at